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# The Review

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## DARKNESS AND THE MULTITUDE.

FROM THE FRENCH OF ERNEST HELLO.



WE have marked the action of light upon the mass of humanity.

Let us now study the operations of darkness.

Error is a negation which, as a rule, is first launched in the form of an affirmation.

Every age has its error.

As it is the nineteenth century whose ills we wish to heal,\*) the fundamental error of that century must first be squarely faced.

Hitherto the different ages have spelled over the alphabet of lies. During one period one truth was rejected, a succeeding age denied a second. The body of truth was pulled to pieces and cast off. History denies piecemeal. It dare not deny *in toto*.

A man denied a truth with a learned air. He had disciples. These in turn attracted not disciples, but followers, from amongst the ranks of those who have a taste for rebellion.

The leader generally began by promising freedom of thought to all; his next step was to impose upon them his personal eccentricities, and he ended by cursing them for their disobedience.

But the impetus towards destruction was given. When strife arose between the master and his disciples, the spirit of error had done its work.

Then the Church made the truth to shine forth more gloriously than before, and to illumine that point which had been attacked. Affirmation and negation met face to face, and the friends of either side were brought into line. Our weight is our love. Each man leaned towards the quarter which engages his affection.

But now comes the age of radicalism. It is no longer this or that dogma which is challenged, but those who do the work of Satan in the nineteenth century throw aside all dog-

\*) Hello's essays were written in the '70s and '80s.



ma, denying it as a whole and absolutely. The age has over-reached its fathers.

It opposes Being itself, flinging in the face of God the absolute *no* which human lips have hitherto trembled to pronounce; and, as it is a teacher, this nineteenth century, it says to Jehovah:

"I am your creator and you the creature of my brain. You have no existence except what I may will you to have. When I think you, you, in a measure, exist, but were I to cease to think you, you would drop out of being."

"In the next lesson, gentlemen, we will create God. His essence depends upon my conception of Him." \*\*)

Then the nineteenth century ascends the mountain, and says to Him who spake to Moses from the midst of thunderings and lightnings:

"I, man, am who am; and thou, God, art who art not."

A man has met himself (*un homme s'est rencontré*), as Bossuet said. To this one it has been given to deceive many and even to ride over the laws of thought.

The mind which uses its powers to deny truth is turned against God; but it would seem that Hegel is the very type and example of the opposite course. Confronted with the problem, he neither avoided it nor lessened its difficulties. He reversed it. His activity results in the exact opposite of accomplishment. It deepens the darkness.

Hegel is the prince of this age. After him come all the enemies of light, repeating his word, each one after his own manner. He it is who formulated that negation which was already operating in the world.

Now, do you imagine that Hegel, in order to carry the age with him, adopted a popular style?

The contrary is true, for his language is a bristling, inflexible, barbarous, unreadable tongue for French people.

Were I to attempt to detail his theories of being, of limitation, of equality and of identity, you would probably shut this book that you might return to the domain of ordinary

speech, and you would say:

"Any man who deceives himself in a manner so obscure, so strange, and so tiresome for his readers, will never succeed in deceiving any one else. The man who can have so little consideration, in choosing his style, for the taste of the public, should have been left to his dream wrapped in the isolation of his inaccessible error."

The opposite really happened. Had Hegel written in popular form, his ship would have split upon the rock of common sense.

There are two weapons with which to fight Hegel. One is good sound sense, and the other is the higher light.

Had he spoken in ordinary language, he would have run counter to common sense; but as he addressed himself to a few erring thinkers, in them he was not opposed either by common sense, which they consider beneath them, or by the higher light, for they are deprived of it. His followers have presented him to Europe translated and disguised. In their version they have avoided those formulas which were too openly opposed to plain reason, and, having thus taken the precautions which their master would have despised, they have succeeded in innoculating unsuspecting Europe with Hegelianism.

In order to draw the world to an idea, it is necessary to reach those who speak as well as those who listen; to attract an audience of writers; to be the teacher of teachers.

To have many readers counts for naught. It is vulgar ambition of the mediocre mind.

But to have disciples, that, indeed, is to become a power, for the man who has disciples acts for good or ill upon the world because his doctrines are effectual.

He who firmly plants an idea, whether it be true or false, in the mind of another, confers either a benefit or an injury upon the race at large: this germ will in time mature, and be manifest for the joy or for the woe of the world.

Let us leave the domain of the false philosophers, and observe the limited and vain speculations of mediocrity. On all sides we shall catch the echo of Hegel's voice.

\*\*) Hegel.



The little men of whom I speak hardly recognize him whose followers in the third or fourth generation they are. They have stripped his language of its original sternness and asperity. They have robbed it of its boldness. They give to the German Hegel their own figure and fashion even to the white cravat, and parade him for his punishment in their gatherings where they chatter—yes, actually, in their drawing-rooms!!! Spirit of error and of ruin, lying spirit that tempted Hegel, how bitter must be your humiliation! Were Hegel to enter [many of our drawing-rooms any evening about ten o'clock, he would hear the echo of his terrible formula travestied and reduced to absurdity, and, seeing it thus coined, he would, perhaps, realize that his bit of gold was dross. He would hear conversationalists, men of the world who take themselves seriously, talk philosophy. They would not, like him, declare in plain terms the identity of Being and no-being; but they would remark, in a measured, serious, agreeable, polite, and even benevolent tone, that everything, or, if you will, almost everything is equally true; that Christianity is truly sublime, so is rationalism and likewise pantheism; that faith is to be respected, but, on the other hand, so is doubt; that the Church is a wonderful institution which has done much for the happiness of the human race, but that Luther is certainly worthy of recognition.

They would say that the Christ is a marvelous figure in history; that, if you will, the spirit of God spoke by his mouth; but that humanity is now able to proceed without the aid of leading strings, that human reason is emancipated, and we have reached the virile age of the race.

Which is like saying:

"The spirit of God, in times past, has served a purpose, for all things considered, God has his uses; but this spirit is only suitable for babes and sucklings. Now that we have attained our growth, we must have lies and errors. Of what use is my dignity as a man, if I am to be prevented from throwing myself head first into an abyss?"

Or again:

"Truth has its merit. I do not precisely deny that. But why not mix with it a certain proportion of error which would serve as an agreeable complement? It may be that negation delicately fused with affirmation would remove from the latter that quality which I may be allowed to term narrow."

Would they like two churches, one to affirm God's existence, the other to deny it? If you propound the question theoretically, they will reply, Not precisely.

But if you present it in practice, they will in a practical manner answer: If you will.

You think, perhaps, that I am exaggerating. I am only translating.

The hideous part of it is that he who exploits this nonsense, instead of being held up to ridicule, has but to deliver it in judicious quantity with a cool composure to be dubbed a wise and well-balanced man.

Meet all questions proposed with a blunt yes or no, and you will pass everywhere for a fool; but, after almost saying yes, come very near to saying no, prudently deny what you have reservedly affirmed, and you will be looked up to as a wise man.

To contradict one's self flatly and hastily without covering up the inconsistency, is to be set down as a fool.

To contradict one's self with a quiet, slow, grave, well-poised air and to hide the contradiction behind a few if-you-wills, is to be held a sage.

It is as if a school of medicine were to congratulate the cholera for having freed man from health, and, by a diversion, perfected his physiological condition.

The belief that truth must be completed by its contrary; that error, lawful as truth, is its legitimate complement and should command the same allegiance from the human mind,—this is the radical, fundamental nonsense of the day.

This nonsense, at first formulated in metaphysical terms, later flourished by means of polite, vague, and vapid phrases; it glides beneath if-you-wills.

It does not express itself precisely, but in-



sinuates itself through verbal crevices like "so to speak."

To say yes and no at the same time in a decided manner is considered folly; but to do so with an air of profundity is thought to be a sign of a scientific mind.

To say both yes and no in a free manner is to prove that you are imbued with the modern spirit.

But in the last case many precautions are to be observed—many a "perhaps" and "if-you-will" made use of.

One must be polite in saying yes and polite in saying no, benevolent towards truth and courteous to error, impartial towards all things and all men, in order to play this part of Philinte, an odious and ridiculous role, but a convenient one when speaking to people in a language of which they are ignorant.

For the public does not know philosophy, and this fact gives to many that sort of assurance which is necessary for declining *bonus, bona, bonum* before those who do not know Latin.

A father would not choose as his son's tutor in geometry a professor whose first lesson would be this proposition:

"Two right angles are equal and unequal to each other."

But the same parent would, perhaps, entrust the moral education of his son to a man who says:

"Catholicism is an excellent institution, and so is Protestantism."

One might say that we desire to improve upon Being by an admixture of nothingness, and to rectify by means of the broad modern spirit the ancient limits of Infinitude.

There is another contagion, or another phase of the contagion, to which I would direct the attention of the serious-minded.

Pride and absurdity are synonymous. Pride is the absurd in the heart.

The error of Hegel has that first place in intellectual disorder which belongs to pride in moral disorder.

Pride says, No-being, nothing, is Being. Hegel does not gainsay this; nor does Satan. So the formula of pride is the formula of absurdity.

M. Blanc de Saint-Bonnet, speaking of man, used these profound and memorable words:

"Breaking with God, who demands of him that he remain humble—that he keep open that channel of consent by means of which he merits existence, he severs his root which he has in being, and renders divinely impossible his perfecting and growth. Humility is the greatest proof of sense that the created being can adduce; we might term it his most fundamental metaphysical principle.

In truth humility is the practical affirmation of Being, as pride is its negation.

Hegel was the mouth-piece of pride and absurdity. He said, Being and no-being are identical. The audacity of his crime makes one think with awe of what that man, who reached the extreme limit in the direction of error, might have done in the service of truth. That eye whose light was created to look God's sun in the face, rebelled against the light. The terrible insurgent did not go half way: he met darkness face to face.

His imitators in the intellectual order have, as we have seen, set aside the absolute contradiction in terms, and have substituted a timorous, unacknowledged, almost imperceptible compromise between the contradictory principles.

They have mimicked Hegelian pride as they aped Hegelian absurdity, that is to say from far and in a pusillanimous manner.

Pride in these mediocre minds takes the form which is dubbed self-love—vanity.

And as pride or error is the principle of all evil, the Hegelian proposition radiates darkness in every form. It is the parody of illumination.

The philosopher affirms and denies at the same time. The poet celebrates in the same breath good and evil. Go lower in the scale and observe the vagaries of a drunken man. You will see that the words inspired by wine, like those which issue from a diseased brain, are an attempt to reconcile contradictions. Those who feed on pride or on absurdity do so according to the nature, the calibre, the character, and the habits of their intellect. But in the nineteenth century error, in all fields,



is striving to reconcile the irreconcilable and to foster harmony in the bosom of incongruity.

Many disport themselves upon the slippery turf on the borders of the chasm which encloses the carcass of Hegel.

Others resemble Hegel as the man who falls into a hole is like him who falls into an abyss.

The spirit of error, striving to reconcile those things which are irreconcilable, seeks to obscure the real point at issue. Thus he claims to be a Christian who wishes to reconcile with Christianity the total or partial negation of Christian teaching. Hence the confusion.

Misunderstandings of human speech reared the tower of Babel, and Babel saves not one soul from any flood.

But, O fiery tongues! O consuming joy of the Holy Ghost! Open wide doors and windows! I hear a sound upon the air! To the discord of Babel God opposes his harmony! Open wide doors and windows! I hear upon the air the music of the Church! It is the bells of Pentecost!\*)

\*) Translated for THE REVIEW, from 'Les Plateaux de la Balance,' by Mrs. Susan Tracy Otten.

## IS BUDDHA A CANONIZED SAINT?



THE *May Open Court*, under the heading "The Christian Canonization of Buddha," prints a paper by Andrew D. White, which is condensed by *Public Opinion* as follows:

There has been brought to light by literary research the irrefragable evidence that the great Buddha—Sakya Muni himself—was canonized and enrolled among the Christian saints whose intercession may be invoked, and in whose honor images, altars, and chapels may be erected; and this, not only by the usage of the mediæval Church, Greek and Roman, but by the special and infallible sanction of a long series of popes, from the end of the sixteenth century to the end of the nineteenth—a sanction granted under one of the most curious errors in human history. The story enables us to understand the way in which many of the beliefs of Christendom have been developed, especially how they have been influenced from the seats of older religions; and it throws much light into the character and exercise of papal infallibility.

Early in the seventh century there was composed, as is now believed, at the convent of St. Saba, near Jerusalem, a pious romance entitled "Barlaam and Josaphat"—the latter personage, the hero of the story, being repre-

sented as a Hindu prince converted to Christianity by the former. This story, having been attributed to St. John of Damascus in the following century, became amazingly popular, and was soon accepted as true: it was translated from the Greek original not only into Latin, Hebrew, Arabic, and Ethiopic, but into every important European language, including even Polish, Bohemian, and Icelandic. Then it came into the pious historical encyclopedia of Vincent of Beauvais, and, most important of all, into the 'Lives of the Saints.' Hence the name of its pious hero found its way into the list of saints whose intercession is to be prayed for, and it passed without challenge until about 1590, when, the general subject of canonization having been brought up at Rome, Pope Sixtus V., by virtue of his infallibility and immunity against error in everything relating to faith and morals, sanctioned a revised list of saints, authorizing and directing it to be accepted by the Church; and among those on whom he thus forever infallibly set the seal of heaven was included "The Holy Saint Josaphat of India, whose wonderful acts St. John of Damascus has related."

\* \* \*

The beautiful legend of Barlaam and Josaphat, or, as the Greek name reads, Joasaph,



has served many purposes, but never before to attack the infallibility of the Pope. During the Middle Ages it was the common property of Christians, who found therein a poetic rendering of the victory of Christianity over paganism. In the diverse versions of the legend fables were added or omitted as it suited the authors. Many of these fables were worked into poems even by modern poets, e. g., Rückert. The substance of the legend is this: A powerful Indian prince sought to suppress the ancient Christian religion in his realm. When after a long, barren marriage, a son, Josaphat or Joasaph, was born to him, the soothsayer foretold that this child would become a Christian. The father, therefore, had him secluded from all Christian influences. Yet when the boy had grown up and was given his liberty, by contemplating human misery, he found so many questions which his heathen teachers could not solve, that he became disgusted. Then it happened that God sent him the holy hermit Barlaam, by whom he was instructed in the Christian religion and baptized. To turn his son from Christianity the father arranged a public disputation, but Josaphat vanquished all objections brought forth by Greek, Chaldean, and Egyptian sages; he even converted the magician Theodas or Theudas, by whom the father sought to win as his last resource. Thereupon the king divided his realm with his son. Josaphat spread the Christian religion in his kingdom and was visibly blessed by God, whilst everything the father undertook failed. So at last, the father, too, embraced the faith of his son, and, later, retired into solitude. After the death of his father, Josaphat also resigned his throne to live in the desert, where he found his old teacher Barlaam again. Their bodies were brought to India, where God

glorified them by many miracles.

Modern rationalists have tried to trace the main traits of this spiritual romance to Buddhistic sources. Such an effort was made by Liebrecht more than twenty years ago in Ebert's *Jahrbuch für römische Literatur*, vol. II., page 314. That some traits bear a semblance to the Buddha legends, or that the fables more or less mixed up with the main legend smell after the Orient, can not be denied. But to infer identity of Buddha and Josaphat from such trifling coincidences, is more than a Catholic mind can brook, although the *Independent* holds Catholics have no right at all to think for themselves. Much less can a Catholic accept the argument drawn from the fact that St. Josaphat was listed into the Roman martyrology as an opponent of the infallibility of the Pope. Diligent and careful as many popes were to keep errors and fakes out of the Roman Martyrology — for that is evidently meant by the 'Lives of the Saints' — neither the Roman Martyrology nor any other martyrology demands unconditional faith. One thing is the judgment of canonization, another thing the inscription of a name into the Roman Martyrology (Bened. XIV., *De beat. et canoniz.* IV, 2, 17, no. 9) and not every thing is to be swallowed "*clausis oculis et veluti canonizata*" (Bolland., June 4th, 178).

The papal infallibility is not at stake at all by the fact that Josaphat's name is in the Roman Martyrology. That St. John of Damascus is not the author of the Josaphat legend is conceded by the best Catholic authorities (see 'Kirchenlexicon,' both under the words: Barlaam and Josaphat, and St. John of Damascus.) And where is the "irrefragable proof" that Buddha—Sakya Muni—was ever canonized by the Church?

J. F. MEIFFUSS.





## Subjects of the Day.

**Mexican Liberty.** The *Chicago Chronicle* (May 20th) had a despatch from the City of Mexico saying that—

The breaking up of a convent of the Carmelite nuns in this city is believed to be the beginning of a movement all over Mexico to drive out monks and nuns living in communities in disobedience of the reform laws. There is much agitation of the matter in religious circles, but the liberal party newspapers commend the firm action of the government, which, it is declared, will be kept up. Efforts are making to get the dispersed Carmelite nuns to return to their homes in various states, but they, evidently believing they can remain here and reunite, refuse all efforts to be sent home free of cost. Evidently the government has taken this action to show that it will not tolerate any violation of the reform laws enacted during the anti-clerical regime of President Juarez. It is intimated that there are many secret religious communities which have been established under the mistaken idea that the liberal party was growing more tolerant.

It is a fact that a Carmelite convent was dissolved in Mexico; even a secular priest was prosecuted under the "Reform" laws. However, from what we have observed by the daily perusal of *El Tiempo*, such things are nothing new. Any evil-minded person has it in his power to force even a benevolent judge to apply the "Reform" laws. But when disbanded in one place, it seems the monks or nuns band together again in another. The shame of it is that President Diaz, on the whole rather favorable to religion, has not the courage to demand the abolition of those laws by Parliament. And as long as Mexican Catholic journals have no better arguments than claims for toleration such as those offered by the French "Moderates," Meline, Ribot, etc., (Cf. *El Tiempo* of May 24th) the Catholic people will never be warmed up to demand justice. Error and evil may be tolerated, but truth—and the Catholic religion is the truth,—has an inherent and essential right to exist.

Let Catholic sentiment wake up and what a contributor to *El Tiempo* (May 22nd) com-

plaints of, viz., that the law is not applied to a large cigar factory which was indicted for circulating obscene pictures the same week that complaint was brought against the Carmelite nuns, will soon be remedied.

A dozen editors like Sr. D. Atilano Zavala of *La Linterna de Diogenes*, who are willing to go to prison for telling the truth, are needed to rouse the country.—J. F. M.



### "Prohibition" in the Army.

The New York *Times* and other daily papers have recently printed reports from various military posts in the U. S., which have revealed a general falling-off in the moral condition and discipline of the troops stationed at these posts since, by an act of Congress, absolute "prohibition" has made to prevail at the army clubs. The details of degradation are painful. We have yet to learn of a single military post where the moral condition and the discipline of the men have not conspicuously deteriorated since the sale of light liquors under the auspices of the government was abolished.

We are not surprised at the result. While the prohibitory measure was still pending, it was proved, by the testimony of men who know the private soldier, and love him, in the most categorical manner possible, that the abolition of the army canteen would tend toward degrading the American soldier, and by degrading him to render him a pitiable object in time of peace and to diminish his efficiency in time of war.

It is obvious that the conflicting theories as to the relation between the canteen and intemperance may now be put to a test which should be decisive. The figures are on file in the War Department which show the number of cases where soldiers were punished for drunkenness and offences growing out of drunkenness during the last twelve months that the canteen existed. Next spring there will be available corresponding figures for the



first year without the canteen. If the statistics are impartially compiled, they must show one of two things—that there is more drunkenness and disorder at military posts with the canteen than without, or that there is less—unless, indeed, there proves to be practically no difference at all.

There was a fair trial of the canteen system, the majority of the officers apparently having become convinced of its wisdom. There should be an equally fair trial of its abolition. If there shall be, public sentiment will decide for or against the institution according to the results of the comparison. What reasonable people want is that system under which the army suffers the less from drunkenness.



### One Cause of Our Losses.

In the consideration of the causes of the losses of the Church this testimony of Bishop O'Connor of Omaha, given the *Catholic Review* of New York, March 7th, 1884, may be helpful—

Two years ago I made it my business to inform myself very accurately in regard to the result of mixed marriages in this Vicariate and I found them to have been most disastrous to religion. Seventy-five per cent. of the Catholics who contracted them had abandoned every Catholic practice; ninety per cent. never approached the sacraments, though they occasionally went to church, and a considerable number had lost the faith.

But in considering the question, the statement of Dr. O'Kane Murray and others, that as "hundreds of thousands of Irish" arrived in this country prior to the revolution, therefore their descendants to the number of millions have been lost to the Church, should be taken with a grain of salt. Irish now-a-days so very generally means Catholic that this interpretation is given to the words in the matter of the Irish of a century and a half and more ago. But the Irish of the early immigration were almost wholly Presbyterian.

Few Catholics came to America prior to the Revolution. That is the testimony, apart

from others, of Thomas Young, who traveled in Ireland in 1776. So Bishop England and all others who relied upon the figures of early Irish immigration, drew a wrong conclusion from the fact that the Irish were numerous.

In my searchings hereabouts in early Catholic history, when I find names noteworthy a century ago or more, and then look up the descendants, I am sure to find Protestants. Enquiries then following, I find somewhere along the line of descent that a mixed marriage occurred. That settles the matter.

One old gentleman I remember, of whom I enquired why his father had abandoned the Church, replied: "He was an intelligent man. He doubted transubstantiation." "Whom did he marry," I asked. "A Baptist lady," he replied.

But what matter the losses by mixed marriages! There must be a greater gain somehow, or our clergy in the past would not have done as some prelates of distinguished fame do now-a-days—officiate at, and sometimes travel hundreds of miles to perform such a ceremony.

So it can not be such an awful thing in the sight of the laity. If wealthy and social staturesd people can get a cardinal or an archbishop to do the ceremonies, why must the lesser in the plane of social life regard such marriages with abhorrence? — MARTIN I. J. GRIFFIN.



### A Decayed Type of American Humor.

The recent death in New York City of Alexander E. Sweet recalls the fleeting success of a type of American humor which appears to have passed. Mr. Sweet was a Texan, and started at Austin a weekly newspaper called *Texas Siftings*, which was one of those "funny papers" that came to have for a brief period a national circulation and a financial success such as no country editor had ever dreamed of. The *Danbury News* had won the same sort of a success in Connecticut earlier, and *Peck's Sun* in Milwaukee represented essentially the same thing. There were variations



in the humor of the Eastern, Western, and Southern representatives of this school, but a general likeness in a prevailing tone of rudeness rather than delicacy in subject and treatment. Each of the three papers had its day, during which the Danbury sheet was to be found on sale in Chicago, the Milwaukee one in New Orleans, and the Austin one in New York City—whither, indeed, its editor brought *Texas Siftings*, only to find that removal was too much of a strain for so robust an infant.

The truth was that longevity was impossible to any one, from the very nature of the case. The public liked to sample each, but it did not take a great while for it to become cloyed. It seems doubtful whether there will ever be any successor, as the taste of the reading public appears to have changed, so that it prefers such "higher" substitutes as are afforded by George Ade's "Fables in Slang" and F. Peter Dunne's "Mr. Dooley."

## The Religious World.

### DOMESTIC.

**Church Discipline.** Under this caption the *N. Y. Times* printed a remarkable leader on May 26th. Commenting on the muddled condition of affairs in the Presbyterian sect, it said :

Some central authority which should combine the value of this great tradition with the advance of knowledge, seems to be necessary as the solvent of this problem. But how to get it? We have already suggested that John Milton, writing, in the year of the Westminster Confession, "The Reason of Church Government Urged Against Prelaty," was very far from finding the right way. There must be a discipline in any organisation, in a church as well as in an army. There must be somewhere, in fact if not in form, a court of appeals. Without question the Papacy supplies that want in the case of the Roman Catholic Church. One would have said that the "Prelaty" went near to supplying it in the case of the Episcopal Church. But, unfortunately for that supposition, the very week that witnesses the resolution of the Presbyterians to "revise the Creed" witnesses also the desire of many Episcopalians to establish some closer approach to uniformity than now exists in their communion by the creation of archdioceses and provincial councils in place of the present arrangement, whereby at least any bishop may do and authorize what is right in his own eyes between the triennial sessions of the General Convention.

Thus, gradually, considerations of discip-

line are forcing the sects to again adopt that hierarchical system which their founders repudiated. But what becomes of the fundamental tenet of Protestantism, the right of private judgment?—A. P.



**Catholics Under Our Flag.** To us about the only hopeful aspect of the expansion policy is the immense strengthening of the Catholic element on American territory. The *Catholic News* [No. 32] has collated from the Directory for 1901 these figures :

The Catholic population of Porto Rico is 1,012,400; of the Philippines, 6,565,998; of Hawaii, 33,000—a total of 7,611,398—not far from our own Catholic population of 10,774,989—making a grand total of 18,386,387 Catholics who owe allegiance to the United State government. In addition, Cuba is closely affiliated with 1,600,900 Catholics.

In the island of Porto Rico we find one diocese, San Juan de Puerto Rico, suffragan to the Archdiocese of Santiago, with Bishop Blenk, formerly of New Orleans, in charge. The Catholic population of Porto Rico is 1,012,400, with 168 priests, 97 churches, 23 chapels and oratories, one seminary, 50 ecclesiastical students, one college, 20 gymnasiums, one academy. In the college, gymnasiums and academy are 1,300 pupils. There are 277 schools for boys with 25,300 pupils, and 270



schools for girls with 26,000 pupils, a total of 51,300 pupils. There are four Catholic orphan asylums on the island and 25 hospitals and asylums for the poor.

There is one archdiocese and four dioceses in the Philippine Islands, with an estimated total Catholic population of 6,566,998. The number of parishes in the islands is 746; missions, 221. The total of 967 parishes and missions on the archipelago are divided among the religious orders as follows: Recollets, 233; Augustinians, 228; Franciscans, 175; Dominicans, 109; Jesuits, 42; Capuchins, 16; Benedictines, 6; secular priests, 158. In all there are 675 priests in the archipelago.

The Catholic population of the Hawaiian Islands is 33,000. The Right Rev. G. F. Roper, Bishop of Panopolis, is in charge of 23 priests, 35 churches, 59 chapels, one college, three academies and ten parochial schools with 1,865 pupils.

Cuba has two dioceses, Santiago de Cuba and San Cristobal de la Habana. Santiago is the archiepiscopal see of the Most Rev. Fran-

cesco de Barnada, consecrated July 2nd, 1899. The Catholic population is given as 1,600,900. The number of priests is 311; parishes, 202; churches and chapels, 327.



#### Catholic Federation.

Bishop McFaul has once more defined his position and views

on the subject of Catholic federation, for the information of the Catholic Knights of America. He believes the project to be entirely feasible, provided it is organized on right lines and its activities directed to the attainment of high and broad purposes of Catholic advancement. He says the scheme of federation, which he has in mind, is not a "church movement." It is a laymen's movement in defense of citizen rights, nothing else. It in no sense whatever bears any resemblance to a political party on a religious foundation. The Bishop maintains the need of organization and is convinced of its usefulness, under the conditions outlined.

## WITH OUR EXCHANGES.

We are grieved to learn from the *Church Progress* (June 1st), of which he was for a number of years the able editor, that our friend Condé B. Pallen has left St. Louis to make his permanent home in New York. St. Louis loses, and the Eastern metropolis gains in him a brilliant and staunchly Catholic author, poet, philosopher, and lecturer. We unhesitatingly subscribe to our contemporary's prediction that Dr. Pallen will be to the Catholic cause in New York what he has been to it in St. Louis, a power and an honor.

There have been some rumors of late about the probable establishment in Archbishop Corrigan's episcopal city of a high-class Catholic weekly, modeled upon the London *Tablet*. Can Dr. Pallen's change of residence mean that he is to be identified with the venture? If so, the new weekly, which is by and by to be expanded into a daily, will enter upon its career,

editorially at least, under favorable auspices. We had long hoped, and repeatedly expressed this hope, to see Dr. Pallen back in the editorial harness, for he stands yards above the great majority of the men who are to-day in this country dignified by the name of Catholic editors.

Whatever he may undertake, in New York or elsewhere, the staunch and fearless champion of Catholicity has our most fervent wishes of success.



Our clever contemporary, the *Boston Pilot* (June 1st), editorially quotes "the Magdeburg *Zeitung*" as "an inspired Berlin paper."

That is an error as ludicrous as the recent reference in a German newspaper to "the Galveston *News*, as a leading New York daily."

The *Pilot* ought to brush up its German geography.



We learn from the *Kentucky Irish Americans* (June 1st) that Mr. Charles J. O'Malley has left Louisville for Pittsburg to assume the editorship of the *Observer*. We congratulate the *Observer* upon having secured the services of this brilliant and sympathetic writer and hope that his accession will speed the long projected merger which is to make of the *Observer* the first Catholic daily newspaper in the English language.



The recent celebration at Dubuque was a disgusting spectacle of hero-worship and ante-mortem canonization. Samples of the same un-Catholic spirit are frequently met with in our weeklies. Thus the *Catholic Standard and Times*, of Philadelphia, which is conspicuous for various sorts of improprieties, in its edition of May 11th, unblushingly squirted a stream of the most fulsome puffery into the face of the new archdiocesan Chancellor: "There is no holier priest in the Diocese—no more zealous or conscientious man ever wore the sacred vestments," etc., etc.

If the new Chancellor is the truly humble man he is made out to be in the same puff-note, we do not envy the editor of the *Standard and Times* for the opinion the reverend gentleman must have formed of him.



The Augsburg *Postzeitung*, one of the oldest and best Catholic daily newspapers of the Fatherland, recently (No. 231) addressed the following appeal to its contributors:

Complaints have reached us repeatedly that our paper often contains quotations which are valuable in themselves but lose all value for further use by the fact that their provenance is not accurately indicated. Frequently, for instance, a newspaper is quoted without number and date. There can be no question that detailed reference to the source of a quotation is essential for its use in speeches and essays and offers the only safe basis for debate. Therefore we beg our esteemed contributors always to give chapter and verse when making quotations. Unfortunately there is a lack of accuracy in this regard in the daily press, and consequently we ourselves are often unable

to give the source of references which we copy from other journals, simply because those journals neglect to give it. It is very desirable that this fault be generally corrected.

Our readers will remember that we have more than once addressed similar appeals to those among them who are good enough to furnish us regular or occasional contributions. In the American press there is even greater negligence in these matters than in the newspapers of Germany. Besides THE REVIEW, there is hardly a half-dozen of American journals which make it a practice to quote accurately by giving the sources. We ourselves were led to adopt the practice rather accidentally, some years ago, by a bold denial of the authenticity of a quotation we had taken from the defunct *Colorado Catholic* without noting the date or number of the issue. As we were not in the habit of keeping the Denver paper on file, and did not remember even the approximate date of the issue in question, we could not establish the genuineness of our quotation against the *Catholic's* forgetful or dishonest editor. Since we have adopted the practice of giving chapter and verse wherever possible, and of refusing to use clippings unmarked with their provenience, we have found that the public considers us far more reliable and that lecturers and students make a much more liberal use of THE REVIEW.

The Catholic press of the United States would improve itself considerably and elevate its general standing if it would adopt this system.



Rev. Thomas L. Kelly, the worthy successor of Father Dowling, has retired from the editorship of the *Providence Visitor* after a three years' laborious tenure, and the Rev. C. J. Clifford this week assumes charge of the paper. In his valedictory note Father Kelly says he has done his best to keep the *Visitor* up to the high standard set by his brilliant predecessor, and we willingly bear testimony to the uniform success of his zealous work. He tells us that Father Clifford, who has for some time acted as associate editor, is a man



of ample qualifications; but as the retiring chief rightly remarks, "there is nothing that will so quickly rid one of the amiable delusion that everybody can run a paper, as some practical experience," and so Father Clifford will have to show his journalistic mettle before we shall be able to look to the *Visitor* with the same feeling of joyous confidence as under the editorship of Fathers Dowling and Kelly.

Father Dowling came nearer to our ideal of a Catholic editor than any other clerical gentleman occupying the tripod during the seven years that we have published THE REVIEW, and Father Kelly, though not entirely his equal, was easily the peer of the Catholic priest-editors of the United States, not even excepting the keen but one-sided and liberalistically inclined Dr. Lambert. His successor will have to show himself a masterly craftsman indeed to sustain the *Visitor's* splendid reputation.



The editor of a lately established vivacious Catholic weekly in the Northwest writes to us for a list of good papers, Catholic as well as Protestant, with which he might profitably exchange.

Of Catholic papers in the English language we recommend: The *Providence Visitor*, the *Sacred Heart Review* (Boston), the *Catholic Columbian*, the *New World* (Chicago), the *Ave Maria*, the *Pittsburg Observer*, the *Messenger of the Sacred Heart*, the *Cincinnati Catholic Telegraph*, the *San Francisco Monitor*, and in Canada the *Antigonish Casket* and the *St. Boniface* (Man.) *Northwest Review*.

The best French Catholic weekly on this continent is *La Vérité* of Québec. Of the French-Canadian dailies in the United States we would recommend *L'Opinion Publique*, of Worcester, Mass.

The German Catholic weeklies are nearly all well edited. By taking the weekly *St. Louis Amerika*, the *Milwaukee Excelsior*, the *St. Paul Wanderer*, the *Louisville Katholischer Glaubensbote*, the *Baltimore Katholische Volkszeitung*, and the *Cincinnati Wahrheitsfreund*, our contemporary will find that he has the field pretty well covered.

There is only one Italian Catholic journal

worthy of the name in this country, *L'Imparziale* of San Francisco, and that does not amount to much.

The Spanish speaking Catholics of the U. S. have an excellent weekly organ in the *Revista Catolica* of Las Vegas, N. M.

Good Bohemian Catholic weeklies are the *Hlas* of St. Louis and the *Katolik* of Chicago.

The *Gazeta Katolicka*, of Chicago, can be recommended as a serviceable Polish weekly.

We have only one paper in the Dutch language on our exchange list, the *Volkstem*, of De Pere, Wis., and it is well gotten up.

There are a few papers which our esteemed confrère may want to keep for mere curiosity or amusement, e. g., the *Western Watchman*, the *Syracuse Catholic Sun*, the *Milwaukee Catholic Citizen*, and a few by way of what the Germans call "abschreckende Beispiele," illustrating how *not* to edit a Catholic weekly, such as the *New Orleans Morning Star*, the *Rochester Catholic Journal*, the *Chicago Courier de l'Ouest*, etc.

Of Protestant journals, the following are representative in their respective denominations and may prove useful to a Catholic editor desirous of keeping abreast of Protestant thought: the *N. Y. Independent*, the *N. Y. Outlook*, the *Chicago Living Church*, the *N. Y. Christian Advocate*, the *N. Y. Catholic Champion* (high-church Episcopalian), the *Chicago Interior*, the *Boston Baptist Watchman*, the *St. Louis Lutheraner*.

The above exchange list will furnish enough intellectual cud for the average Catholic editor. Those whose scope is wider and whose sympathies are broader find it advisable to have a much larger list, including some fifty or more foreign publications.



The *Northwestern Christian Advocate* (Methodist) wonders [No. 21] why it is that "now and then we meet with persons who . . . can not separate in their minds 'the holy Catholic Church' from the Roman Catholic Church."

The solution is easy. The Roman Catholic Church *is* the holy Catholic Church, and even the bluntest intellect, if it studies the question without prejudice, can not help perceiving that the terms are synonymous.

ARTHUR PREUSS.



## Book Reviews and Literary Notes.

### *Longfellow to His Critics.*

Every body has heard of the charge of plagiarism made against Longfellow in regard to 'Hiawatha,' and, in connection with the recent death of Prof. Porter of Lafayette College, the subject was revived. This has brought to light the interesting fact that when the charge was first made in 1855, Longfellow wrote to T. C. Callicut of New York City, who had written to the poet a letter asking for information on the subject :

In 'Hiawatha' I have tried to do for our old Indian legends what the unknown Finnish poets had done for theirs, and in doing this I have employed the same meter, but of course have not adopted any of their legends. Whatever resemblance therefore may be found between the poems of "Kalevala" and mine, in this respect, is not of my creating, but lies in the legends themselves. My authorities will all be found in the notes. All these strange stories are in Schoolcraft and the other writers on Indian matters, and this ought to shield me from any accusation of taking them from Finnish sources. (Full text of the letter in the N. Y. *Times*, May 25th, 1901.)



### *The Encyclopaedia Biblica.*

We see from the N. Y. *Times* that the third volume of 'The Encyclopaedia Biblica' will be published by the Macmillan Company in October. The work on the fourth volume is also well under way for publication early in the Spring of 1902.

Of this work the *Messenger of the Sacred Heart* [No. 6] says that it so destroys the miracles of the New Testament, the character of the sacred writers, and, in general, the revealed truth, that it admits little more than that Our Saviour existed and that the New Testament contains at least some trustworthy statements concerning Him. The only proof for this wild criticism often is merely the opinion of some critic, generally a German. The *Academy* regards the publication as "the most serious blow yet struck at Protestant Christianity." And the *Edinburgh Evening*

*News* affirms that the disciples of Bradlaugh would be quite in their proper sphere on the editorial staff.



*Nationalisme, Catholicisme, Révolution*, Par Charles Maignen. Victor Retaux, Paris. 128, 500 pages. (Price not given, but hardly more than one dollar.)

Any one asking, like the *Catholic Citizen*, "What is the matter with France?" will find a complete answer in the latest work of the indefatigable Dr. Maignen. The havoc Liberalism has wrought in France, both in Church and State, is vividly portrayed. Cherished illusions on the supremacy of the secular government over the Church, on the sovereignty of the people, the universal suffrage, the best form of government, etc., are examined in the light of Catholic teaching and rejected. Dr. Maignen exposes also the perfidy of the present Masonic government in its attack upon the religious orders and the salutary effect of the latest letter of Leo XIII. to the Cardinal-Archbishop of Paris upon the French Catholics in general and the Catholic deputies in particular. Although no optimist, he sees the dawning of a better day in the return of the learned to the faith of their fathers and in the popular movement usually called "Nationalisme," provided it can be directed properly through the breakers. Faith and fatherland work together, and if the love for France could be widened into a love for religion, salvation would be on hand.

Certain chapters of the book fit our own circumstances, and we shall not fail to English them for the readers of *THE REVIEW*.—J. F. MEIFUSS.



*Vade Mecum Pii Sacerdotis.* F. Pustet, Rome and New York. Bound in flexible marocco. 50 cts.

This booklet contains on 264 pages the priest's prayers before and after mass; excerpts from the Roman Ritual for the admin-



istration of the sacraments; prayers for the sick and the dying, and also the more common benedictions as found in the Ritual. The print, although one-third smaller than the type used for this paper, is very clear. The booklet commends itself for its handy size.—J. F. M.



*La Trinité et Les Premiers Conciles.* By l'Abbe G. Peries, 88. 50 pages. Lille, H. Morel. A student of dogmatic theology, able to read French, will be thankful to the author for this luminous essay. The first part treats of the Catholic concept of the most Holy Trinity and the gradual development of the notes constituting the same. In the second part are given the diverse heresies concerning that mystery and the condemnations of them by the early councils.—J. F. M.

### A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

**Fifty Years of Catholic Life and Social Progress under Cardinals Wiseman, Manning, Vaughan, and Newman.** With an Account of the Various Personages, Events and Movements During the Era. By Percy Fitzgerald. 2 vols. Net \$6.50

**Joan of Arc.** By L. Petit de Julleville. ("The Saints" Series.) Net \$1.00.

**The Quest of Coronado.** An Historical Romance of the Spanish Cavaliers in Nebraska. By Rev. Denis Gerald Fitzgerald. Net \$1.00.

**Jeane d'Arc.** The Story of her Life and Death. By Agnes Sadlier. Net \$1.00.

**Meditations and Exercises for the Illuminative Way.** By Michael of Contances. First printed A. D. 1597. Net 70 cts.

**Holy and Blessed Children.** A Legend for Children. From the German. Boards. Net, 25 cts.

**The Little Flower of Jesus:** Being the Autobiography of Sister Therese of the Child Jesus, Carmelite Nun. Net, \$1.00.

**Meditations on the Sacred Heart.** By Jos. Egger, S. J. Net, 70 cts.

**Intemperance.** Natural Remedies, Spiritual Remedies, Auxiliary Remedies. By Prof Campbell. Net, 50 cts.

**The Life and Death of Thomas Wolsey, Cardinal.** Once Archbishop of York and Lord-Chancellor of England. Written by one of his servants, being his Gentleman Usher. Net, 70 cts.

**Life of the Ven. Thomas a Kempis.** By Don Vincent Scully. With an introduction by Sir Francis Cruise. Net, \$1.35.

**The Six Golden Cords of a Mother's Heart.** By Rev. J. O'Reilly. Net, 30 cts.

## NOTES AND REMARKS.

A positive statement is made by the San Francisco *Call* that there is no bubonic plague in San Francisco or in California. The evidence in support of the statement, however, is largely circumstantial. It is pointed out that since the beginning of the scare, when Chinatown was roped in between midnight and morning, the sick rate and death rate in the city have not advanced beyond the normal, not even in Chinatown itself. There is no deception in this, the paper hastens to explain. Among the Chinese there is a scrupulous identification and numbering of the dead, to the end that the highest obligation of the living to the dead Chinese, that the bodies must be returned to China, may be fulfilled. What the *Call* considers the strongest evidence, however, is the absence of fear or panic among the Chinese. These people, it says, know the plague, its signs and symptoms, as thoroughly as do the bacteriologists. They shun it more than we do smallpox. As the Governor of California has pointed out, if

plague were in Chinatown, not all the ropes that could be stretched around it, nor all the troops the President saw at the Presidio, could keep the Chinese there. Finally, it is claimed that the ailment alleged to be the plague has been identified in Chinatown constantly for thirty years, being nothing more than a disease with complications not unknown among the white people, but modified by the peculiarities of the Asiatic constitution. In view of these facts, the *Call* thinks it unjust that reports of the existence of plague should have official countenance, to the injury of the industries of the State.



Under the caption, "Cousa Curiosa," a curious thing, *O Estandarte Catolico* of San Paulo, Brazil, (Vol. 1, No. 25) writes: "One of our Fathers received a letter from Europe, dated Cologne, March 27th, according to which European journals published on that date cablegrams from Brazil, saying that in S. Paulo



anticlerical riots had taken place, several convents had been attacked and some religious killed. The news was spread eleven days before the attack was made on the convent of St. Benedict. Now that may be due to two causes: either fake telegrams were sent out to prejudice public opinion against the Church, or the matter was decreed long ago."

The latter, brother, the latter. Freemasonry is international. *L'Indépendance Belge* had the news of Dom Pedro's deposition twenty-four hours before it took place.



An old resident of Portland, Me., who has lived through five enforcements of the prohibitory law—for it is a matter of periodicity—sums up fifty years of prohibition as follows:

We have spent fifty years in a school of remarkable efficiency to educate one of the finest faculties of our nature—adaptability. But it is on the wrong side. We present our sister States an object lesson worthy of profound study, the sly, quiet, ingenious, pertinacious adaptation of means to ends in violation of law in the interest of vice. The real friends of temperance have gained nothing during these fifty years; there is, rather, a sad impression that we have lost much. "We shift the place and keep the pain," and rather more pain. The law is a feeble agency in the promotion of virtue. This must be planted and nourished inside of men and women.



Ralph E. Sylvester, of 25 E. Ashland Bld., Chicago, advertises in the *Journal of Magnetism* [No. 5], that he can produce so-called "spirit-pictures" the same as any so-called medium, by perfectly natural means, and he offers to give one hundred dollars to any charity for a spirit-picture not produced by the aid of mechanical or natural contrivances.

Whence we are justified in concluding that the so-called spirit-pictures are a fraud.



We are surprised to see our sprightly Catholic contemporary, the *Union*, of Ottawa, (May 18th) reproducing and crediting to Ter-

tullian, Pontius Pilate's alleged report to Tiberius Caesar on Jesus of Nazareth. Tertullian, it is true, asserts the existence of such a report (Apol. 21), but the document itself is a product of the Middle Ages. (See Kaulen, in the 'Kirchenlexikon,' s. v. "Apocryphen-Literatur," I, 1075).



A Catholic writes:

I saw by one of the daily papers that a suburban Catholic parish in the West this year *advertised* its Corpus Christi celebration as a sort of free-for-all entertainment with "lunch on the grounds," a card-party and a theatrical entertainment by the school children in the afternoon. It is unutterably sad that Catholic congregations are compelled to resort to so many repugnant schemes to raise the wherewithal to meet expenses. But we ought to draw the line at means which savor of blasphemy.



Queen Anne fronts of stone and Mary Ann rears of brick," the phrase used by a smart woman lecturer to describe many American residences, is likely to survive, because there is an immense amount of truth in it. The campaign in behalf of beautiful and soul-satisfying back-door yards has brought forth no more pungent criticism than this.



The rejoicings of the Presbyterians over the action of the General Assembly in appointing a committee to draft an explanatory creed will remind some people of the merchant who sat down before a stack of accounts rendered, wrote out his promissory note for each of them and then throwing his head back with an air of relief exclaimed: "Thank heaven, they are provided for." The tug of war will come when the committee, a year hence, shall present the new creed to the General Assembly for adoption.



We have a query regarding the character of the American Detective Association, H. C. Webster, Sup't., Indianapolis. Is it a secret organisation? Who can give us information?



## SHARPS AND FLATS.

\* We have had the *Black Cat* and the *Gray Goose* as names for short-story magazines, and now we have the *Yellow Dog*. And of such are the creators and fosterers of American literary taste. The editor of the *Mirror* says he expects some day to come across a magazine called the *Bed Bug*, with a million circulation.

\* Rev. Walter A. Schell, of the Wesley Methodist Church in Louisville, Ky., having run entirely out of religious topics, preached the other Sunday on "Would Christ Be a Union Man?" He reached the conclusion that Jesus, who was a carpenter by trade, would certainly, if on earth at the present time, be a member of the carpenters' union and a striker. But he spoiled it all a moment later by expressing the opinion that Jesus, if on a strike, would not go around throwing bricks and things at the non-union men who took his deserted job. On the whole it was a very unsatisfactory sermon for various reasons.

\* We never knew until we were apprized of it by the *Chicago Chronicle* the other day, that the marriage fees a Protestant minister receives, go to his wife and constitute her pin money.

\* THE REVIEW of St. Louis has scored one of our western clergymen for heretical utterances in regard to religious orders. It might be an act of charity to pass around a few copies of [theology with one or two copies of the Pope's late Encyclical.—*Wheeling Church Calendar*, No. 3.

\* For many years Father Boyle was one of the most prominent and popular Catholic clergymen in Washington, where he had a great reputation as a wit. Many of his most intimate friends were Protestants and members of the Protestant clergy. A few months before his death he erected a missionary chapel down by the Navy Yard and bought at a junk shop an old bell which had been discarded by one of the Presbyterian churches. He sent the bell to a foundry in Georgetown

and had several inches of metal pared off the rim. Having thus got rid of a crack, the harsh and discordant tones of the bell became short and sweet. Meeting a Presbyterian parson not long after, Father Boyle called his attention to the change and the latter could scarcely believe it was the same bell. "What in the world did you do with that bell," enquired the Presbyterian pastor, "to cause such a change in the tone?" "We blessed it and blessed it until we got the Presbyterian devil out of it," retorted Father Boyle, "and then it sounded all right."—*Chicago Chronicle*, May 26th.

\* Once there was a man who got his teeth filled by a dentist who wore artificial teeth, and he bought from a man who wore a wig a preparation that was warranted to make hair grow on bald heads. And this man believed that his teeth would be saved by having them filled, and they were. And he had faith in the hair medicine, insomuch that he bought one bottleful after another as long as there was a hair left on his head. But one day he heard of a preacher who went wrong in spite of his own teachings, and straightway the man who believed in the toothless dentist and the hairless hair doctor found that religion was a delusion.—*Chicago Record-Herald*.

\* A Chicago correspondent, in writing to his paper from Boston, says that if Massachusetts women were more after the order of "Mamie girls, with deft, cunning little ways," they would soon get the ballot from the legislators. Whereupon the editor of the *Milwaukee Wisconsin* bursts forth ecstatically: "What this writer describes as the 'Mamie girl' bears a striking resemblance to what Goethe wrote of—

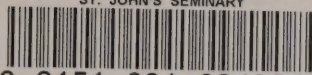
The eternal womanly  
Beckons us upward.

"The Mamie girl—the eternal womanly—does not want to vote!"

\* There is more sunshine in the world than appears in the weather reports.



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